

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES. VOL. 34.

CHICAGO, DECEMBER 17, 1896.

NEW SERIES, VOL. 4.

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*Narrow our field of tillage, short our tenancy,
But thine infinity, Oh God, and thine eternity,
Here, resting now upon our little deeds and shortened days,
Stretch out and onward and forever.*

*Our problems fit and fill our boundaries,
Our labor ends at sunset, at thy feet
We leave the plow when twilight calls us home.*

*Our time is thine, we cannot reach success,
Only reach toward it. More thou dost not ask,
Less, none can render in man's honesty.*

*Our duty, that our little plot is tilled
So those that follow find it mellowed land,
A world where more men clearer know thy love
Because we lived and toiled.*

WM. KENT.

Nov. 27, 1896.

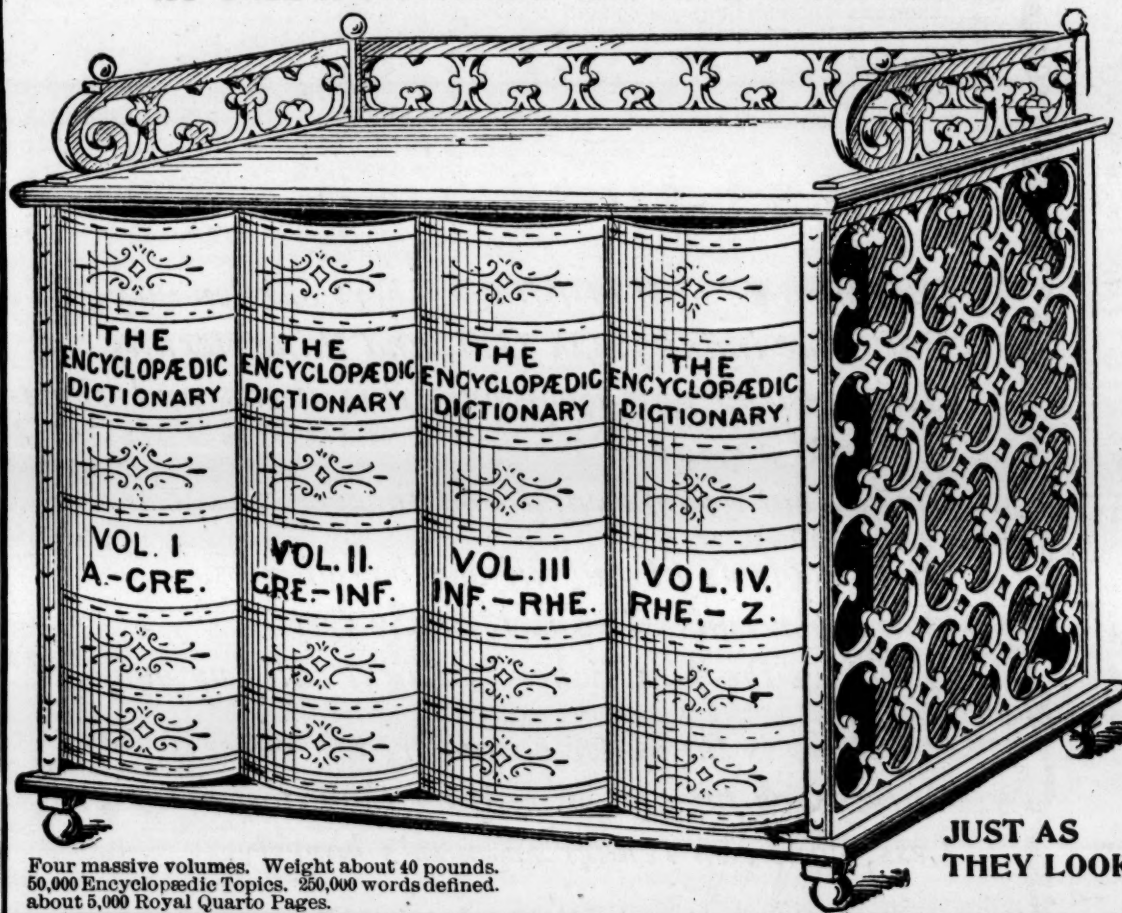
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THE NEW UNITY

VOLUME IV.

THURSDAY, DECEMBER 17, 1896.

NUMBER 16.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all

these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—From *Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

*Some say that ever 'gainst that season comes
Wherein our Saviour's birth is celebrated,
The bird of dawning singeth all night long;
And then, they say, no spirit dare stir abroad,
The nights are wholesome, then no planets strike,
No fairy takes, nor witch hath power to charm,
So hallow'd and so gracious is the time.*

SHAKESPEARE.

A pretty little book and a noble thought is that which Mr. and Mrs. Gannett have prepared for the Christmas sale of the Rochester, N. Y., church. A couple of hundred more than were needed for home use have been published and can be obtained by mail for twenty cents each. It is entitled "The Little Child at the Breakfast Table." It consists of simple quotations, chiefly poetical, that come within the range of the child's intelligence and appreciation, and is a child's supplement to "Daily Strength," a book already known to our readers and with the circulation of which this paper has had much to do. The printing is exquisite, the poetry, though simple, is beautiful.

We are glad to note that Mr. Mangasarian's eyesight is so far recovered that there is prospect of his being able to resume work. But in order to lighten his task as much as possible it has become necessary for him to change his field of labor. He appeared for the first time this season before his people in this city last Sunday, and next Sunday he is to give his "Last Words" and is to take up the work in Brooklyn at an early date, and the important work in Chicago is to be resumed by Mr. Salter, who is to begin his labors the first of February. Mr. Salter will be welcomed back, not only by the members of the Ethical Society, who had learned to love him, but by the whole city, that had learned to recognize in him an earnest seeker after

truth, a fearless defender of the right, a living witness to the apostolic power of an earnest soul. THE NEW UNITY presents its sympathy to the city of Philadelphia, which is to lose a tireless citizen. On behalf of the West we extend to Mr. Mangasarian a regretful good-bye, and to Mr. Salter a cordial welcome.

We hope our readers will read with their consciences as well as with their hearts and minds the editorial of Mr. Powell's concerning the next thing to do for the Congress. Surely the "Powell Church" is a large one if it consists only of those who have found help, strength and light in his "Heredity from God." Everywhere there are indications of a growing interest and an inevitable work. It ought to be an easy business, even in these hard times, to find one hundred life members at \$25 each, in view of the great opportunity of the Congress. What better use of Christmas money, what nobler present to give to child or father than a life membership in the organization that seeks to sanctify in the bonds of peace and good-will the souls of men who are to work in and for the "great law and life of love?"

An "old subscriber" from Michigan writes to the editor of this paper as follows:

"After reading your protest in THE NEW UNITY of November 19 against the use of birds for millinery, I determined to try what could be done through women's clubs to make the practice unpopular. I have secured the adoption of a resolution in our club that no member will purchase a bird or a part of one for the purpose of wearing the same on her hat. I am going to see what can be done in extending the work among other clubs."

If anything can be done in America to check this horrid barbarism of our modern civilization, our correspondent has struck upon the right solution, for the women's clubs throughout the country are the centers both of social and intellectual power among women. At these clubs and not in the churches do they most freely and adequately express themselves. But for once and for almost the first time in our life we are inclined to take a gloomy view of a subject. It is impossible for the eye once made sensitive to this atrocity to have rest or relief in church or theater or street car. Sunday and week day there are continuous suggestions of death cries of parent birds and starvation agonies of birdlings, and these suggestions are worn not by the uncultivated and the unthinking, but by the conscious guardians of culture, those who have accepted reform as a vocation and who make civic improvement their business. Look upon an audience of well-dressed women in these days. It is like looking upon a great flock of impaled birds, as if a tropic jungle had been rounded up and all the beautiful feathered inmates within the territory had been impaled alive and skewered upon the heads of the women. Can the women's clubs do anything? In the name of the birds,

A trial subscription to THE NEW UNITY for three months, 50 cents.

God's songsters, man's friends, the animate flowers of nature, we pass on the petition to this last court of appeal. What will the women's clubs do about it?

A Congress Symposium.

(CONTINUED FROM ISSUE OF DEC. 3.)

PHILIP S. MOXOM, MINISTER CONGREGATIONAL CHURCH, SPRINGFIELD, MASS.:

With reference to the Congress I should like to say that I was greatly pleased with its spirit, and I will say to you what I have said to others since my return, that I found there a catholicity of temper and a breadth of sympathy that were refreshing and highly encouraging. Especially was I impressed by the emphasis which was put upon the work for the salvation of men. It was a noble meeting, and I not only hope, but also anticipate that it was a prelude to larger work in the near future. We begin to realize that it is possible for men of all varieties of theological belief to come together in the unity of the spirit and labor for the great end of the spiritual advancement of mankind.

W. C. GORDON, MINISTER CONGREGATIONAL CHURCH, MICHIGAN CITY, IND.:

The Indianapolis Congress was the first one that I have attended. I went as a listener and an observer as well as a participant. I was at first somewhat disappointed in what seemed to me to be almost a sectarian construction put upon the word "liberal" by some who shared the deliberation. This, however, became less and less prominent as the meeting continued, until it was almost entirely eliminated. I hail with delight the spirit of fraternity, freedom and progress which throbbed in the noblest utterances of the Congress. It was to me an impressive prophecy of the divinest things which await us in the future.

EDWIN D. MEAD, EDITOR OF *New England Magazine*:

I am glad that I went to the Indianapolis Congress. The whole spirit of it was fine and noble, and I gained new confidence in the idea which you are seeking to realize. Much of the talk about religious "unity" has always seemed to me abstract and tiresome and much of the effort for such unity misdirected. I liked the thought of one of our Jewish rabbis here, who commended the example of the varied trees of the forest, with their roots in a common soil and their high branches mingling in the sun and air of heaven, but each with a good, definite trunk of its own. Let honest men respect their honest differences, talk less about unity, actually unite themselves in great common purposes and unity of the best kind will realize itself in them and take them by surprise some day. There are many men of many minds, as there are many trees of many kinds. Men of conviction will organize in many forms. I am glad of it. I should be sorry if they all thought as I do, as I should be sorry if all trees were apple trees. I am glad of the infinite variety in thought, in religion and politics and everything else, in the men who find their way up to my eyrie here on Beacon Hill. All that I ask is sincerity, vitality, good fellowship and the forward look. If the Liberal Religious Congress can get together year by year men and women with these qualities, all respecting each other and none seeking to impose his special notions on others, to take counsel together upon the large things which make for a better religious and social life in America, it can make itself the means of inspiring and strengthening all of our rational forces. I remember that Francis Abbot, at one of the first meetings of the Free Religious Association, thirty years ago, expressed the hope that that movement would prove the means of uniting men of various beliefs more efficiently in efforts whose result should be "to hallow American civilization by a profounder consciousness of the

divine." I do not believe that the Free Religious Association ever did that to any extent. It did do much to rid religion in America of superstition, and it is entitled to gratitude for that. But it did not do the greater work. Can the Liberal Religious Congress make itself an efficient agency for that constructive hallowing work? Can it make the rational, progressive men and women of America more religious, more devoted, more idealistic and more afire, more profoundly conscious of the Divine and more in earnest to make this American republic the republic of God? I believe that it can do much. I will help you in every way that I can, and I am sure that you will have the warmest support of Col. Higginson and Mrs. Cheney and every leader of the Free Religious Association.

FROM PAUL FROTHINGHAM, SECRETARY OF THE FREE RELIGIOUS ASSOCIATION:

Perhaps the most significant and encouraging feature in the recent Congress of Liberal Religious Societies at Indianapolis was the spirit of earnest, positive, progressive, constructive faith that was displayed.

There was nothing particularly new or inspiring in seeing people of different denominations and even of varying faiths sitting together on the same platform and listening courteously to each other's ideas. This picture of a spiritual peace society was long ago made familiar by the Free Religious Association.

Too often, however, when professedly "liberal" people get together they unconsciously declare their illiberality and narrowness. They criticise and hold up to ridicule the beliefs they have discarded. They feel that they justify themselves by laying emphasis on the things which no longer are believed. Even Unitarians are by far too prone to paint their own virtues against the background of what they consider the errors of the orthodox.

The Liberal Congress was wholly free from this narrow and negative tendency. The chord of a rational and cumulative faith was struck again and again. The general impression left by the meetings was that Religion, fundamentally considered, is a natural and necessary blossom of the human soul, and that when this truth is perceived all superficial differences tend to pass from thought and leave us what we really are—fellow believers, fellow seekers after truth. Too many such congresses cannot be held. Their influence is grandly and deeply helpful.

After the Congress; What Next?

E. P. POWELL, CLINTON, N. Y.

Before the Congress we let Mr. Jones do most of the work. It is our turn now. We simply cannot afford to kill him off; nor let him kill himself—not yet. His brain devised this crystallization of the Parliament of Religions—or rather this putting into perpetual practice what was a curious, grand, liberal (money-making), mellowing, beautifying feature of the great centennial. This was how it was. He came to some of us who had projected and accomplished a Congress of Evolution and said, "We want your help." We held a small conclave for consideration. A series of congresses had been projected to discuss more particularly the results of scientific research as bearing on religion. A similar meeting had already been held by some of the liberal ministers in the interest of the same cause and Mr. Jones came as their spokesman. The final agreement was that if the movement represented by Mr. Jones would get into practical shape before we had our next Congress in the field we would join with them—otherwise they would join us. He was first to perfect arrangements and called for delegates to assemble at Dr. Hirsch's synagogue in 1894. We were in honor bound to co-operate. The third Congress shows such a steady growth, such a widening of purpose, such a clearing of incidental errors that those more specifically desirous of seeing the evolution philosophy taught as the basis of theology may

be thoroughly satisfied. The Congress is fairly committed not only to a unity of religion but to a unity of science and religion—that is to a readjustment of theology from the basis of ancient knowledge to a basis of the knowledge of the present day. This year we heard manly words, struck out straight from the shoulder, by President Jordan of Leland Stanford University; and next year we hope to hear from such men as Dolbear, Janes, Fiske, Jordan, Schurman, Cope, Shaler, in America; with papers from Ribot and Spencer and others from abroad. The Parliament at Nashville should continue for a full week.

The recent meeting presented the full spirit of the best ideas and efforts of this end of the 19th century. It was stronger, if not broader and fuller, than its predecessors. The spirit of fellowship was complete. There was an entire absence of any propagandist spirit, or purposiveness looking toward a new sect. The aim is solely to help remove the causes of suspicion and unbrotherliness between all who belong to the God family.

So far the work of organizing and raising funds has fallen on Mr. Jones. This we must not permit to be the case hereafter. We shall want three thousand dollars a year. One thousand for general expenses of the Conference; one thousand for UNITY; and one thousand for permanent fund. This the board has voted; but it has not given us the combination to the lock of the safe where the money is kept. Pastors will be expected to place this need before their churches. Bless my soul! how I wish I were a pastor for just long enough to raise my (our) quota. Now it occurs to me that maybe I have a church. Somewhere there are at least ten thousand readers of one or other of my books. Some of them are poor, some are rich. Many have thanked me in loving words. Now I propose that we organize a Powell's Church for a special occasion; and that this church of ours, scattered over the hills of the East and the prairies of the West raise one thousand dollars of the needed money. Will you do it? I hereby become a life member; and pledge my check for \$25 to the care of the treasurer, L. W. Fox. Have we twenty more able to do it? Then have we one hundred able to send ten dollars a year? The fact is, we have gone so far now we cannot back out, and do not wish to. Next year will be a revelation.

E. P. P.

A Fore Word Concerning Christmas.

No more significant evidence of the commercial character of the time and place in which we live could be offered than the fact that our business houses have been preparing for the Christmas trade for months, while our churches postpone the strain as long as possible. The evergreen is already in place at the marts of trade, shop windows are presenting holiday attractiveness, while the moral and spiritual significance, the soul preparation for the season, is as yet scarcely thought of. Even in our homes among the children and the women Christmas presents itself, we fear, chiefly as a gift-giving and gift-taking perplexity, at least up to the present time. "How much money will we have to spend for Christmas gifts," and "what in the world can we get for those who already have a surfeit of everything we can think of?" From grandfather to grandchild what a perplexity this is. The former has all the slippers, dressing gowns, individual coffee cups and canes he can possibly use and more good books than he ever will read. The latter is already overwhelmed with toys of every description and of picture books and story books he has grown fastidious and blasé.

To somewhat ameliorate this commercialism, to somewhat alleviate the perplexities of the Christmas

shopping, and to elevate the significance of the Christmas goodwill, the higher ministrations of the season and the deeper interpretations of its message and its mission should early engage our thought. The Christian centuries inherited this great sun festival from their fore-elders of Rome, Greece, Egypt and their antecedents. Into the great saturnalia, the joyous sun festival of antiquity, a grateful people have projected the angel song of "peace on earth and good-will to men," and with high indifference to records, dates and external facts, the story of the nativity, the birth songs and legends of the humble Nazarene have been grafted upon this world-wide and ancient festival. So successful has Christendom been in appropriating this great festival that for the most part this cosmic and human root is forgotten. It has fallen away or has been absorbed, and there remains only the personal root, the historic tradition, the spiritual potency of Jesus of Nazareth, the Christ from heaven. The incarnate God alone remains as the adequate and for the most part only explanation of the great festival of good-will in the minds of the multitude.

This festival, under the new name, is a great poem thrown out of the poetical heart of the greatest of poets, the corporate heart of humanity. Greater than the matchless Shakespeare, greater than the deathless author of Job, and greater than the bards of the elder world or all of the singers of the later day, is the great humanity which produced Shakespeare and his poetry, all the bards as well as their rhythmic numbers. So of course this is the season of song, this is the time for poetry and he who would understand the Christmas poem must rise on the wings of reflection and earnest thought into the realms of highest poetry. If we would understand and appreciate the coming glad season, indeed, probe the noisy and expansive shell into the spirit where alone the gladness lurks, we must awaken the poet that lies dormant in our souls. In order to understand the best of the Christmas festivities we must lift it above the infantile levels into which it has sunk. Child-like, our hearts and spirits and ministrations should be, but not childish. Christmas should not sink into a kindergarten festival, to meet the intelligence of smallest children only it is not adequately celebrated with kindergarten stories or forms. It is more important to affect the father and mother than the child at Christmas time, because if the former is affected the latter will be. Children should be awed into the joy, silenced into the reverences and swayed by the potences that become the Christmas time. If we would duly impress our children with the story of the Christ-child, let it be placed as the great Church of Rome places it, at the heart of the church service, rim it with a halo of dignity, let the spirit of eighteen centuries accentuate its majesty.

Irreverent and unprofitable is sentimentalism at any time, and mere sentimentality never brings the high sanction of religion and is unworthy the thought of the Christ-child. If there is any season of the year when formality and flippancy, conventionality and pretension should be shamed out of countenance and out of existence, it should be in the season dedicated to childhood and baptized, aye, *christened* with the spirit of

the messiah of Jewish and Christian thought. Let us be extravagant, pretentious, artificial, unreal never, but least of all at Christmas time.

Lastly, let us strive to measure at its maximum this totality of civilization and progress which is connoted in popular speech by the terms "Christianity" and "Christendom." This mighty tree has more than one root. Its leaves, which are for the healing of the nations, have drawn nourishment from many sources. Moses and Socrates, Persia and Rome, as well as Jesus and Palestine, have brought their contributions. The angels' song of "Peace on earth and good-will to men," tingled in the midnight air of India five centuries before the shepherds of Palestine saw the light, when Maya, the fair queen of the prince of the Sakyas, gave birth to the gentle Gautama, who became the enlightened, the Buddha, loved as Jesus is loved by a host that outnumbers Christendom. But because this is true, all the more we should rejoice in the great triumph.

Mighty, momentous, majestic, let the spirit of our Christmas season be, for after all unthinkable dogmas are eliminated, and selfish forms are cast aside, all the arrogance of creed and ritual held in abeyance by that reverence born out of deep thought and broad love, there still "sits in order serviceable" bright angels round this cradle-stable wherein was born the man-child glorious, who in his manhood represented the travail of the past and the hopes of the future, the inspiration of Asia pouring itself through him into the realizations of Europe and America.

Salt.

I sat at table with a group of gentlemen who were lecturers at a school of horticulture, when one of them, speaking of a versatile friend of ours, said: The fellow could, I believe, talk wisely for an hour on a spoonful of salt." To be sure, but the teacher who got the greatest grip on the world that was ever secured by mortal man, preached on salt. And I believe Robert Collyer has a lecture on salt. I do not propose now to show that I can talk on salt, but shall use it to illustrate that which Father Faxton used to call salt—that is, seasoning of character. He used to say, "I like some flavor to a man. The world is always trying to get sameness. The church is at it, and society is at it, and parties are at it. I think we want more diversity." A rarely good friend of mine said to me, "I wish Ingersoll were more conservative—less of a destructive." I said, "I don't. The only trouble is with those fellows who try to be like Ingersoll; just as there were a dozen 'second Henry Beechers' with only his cut of hair and slouch hat to secure the identity. Think of two George Washingtons or ten; or of two Benjamin Franklins, or ten." There are statesmen, of course, who could be repeated up to the million, and no one know it. "Breaking up averages" was the answer given by a college president to a man who asked him what he was driving at. "Breaking up averages. I find the most difficulty with a mere effort after uniformity. These young men ought to be induced to think for themselves. The worse thing about your Latin and Greek curriculum is its tendency to create sameness. Perhaps a purely scientific course has some of the same mischief." "But,"

was the reply, "you will have more difficulty in managing these young fellows if they are encouraged to independence and individuality, and to decide everyone for himself in matters intellectual and moral." "No, sir," said the president, "my difficulty is exactly that of all other college presidents, with the tendency to move in squads or in bulk. All the mischief and meanness that goes on is because most students do not think or decide for themselves. They are led too easily. One goes, all follow. It is nearly as bad as with a flock of sheep. No! I am not afraid of individuals, but of masses and of uniformity."

It is the experience of pastors as well as college presidents that the people who have a definite character of their own make less trouble than the undefinable saltless sort; and when it comes to aggressive forward movements it is easy to know why Jesus said to his chosen disciples, "Ye are the salt of the earth." Salt is a peculiar element. It is found absolutely everywhere. The spectroscope shows our earth and our air alike permeated with it. The stars and sun are equally well salted. It is probable that without salt no part of the universe would be inhabitable. The professor burns a bit in his oxy-hydrogen flame and lo, on the spectrum a beautiful yellow band. When that is burned out he merely strokes the air with his knife and places it in the flame, when lo, the yellow band reappears. The air is salted. We are all in a pickle to keep us. Morally, don't lose your salt. Nine out of ten do. When a man is a little irascible with me, or annoying with his controversial whims, I am glad he has salt. His only mistake is putting too much salt where it is not needed. Let him use his force on those that need it. Blessed is diversity. More blessed is that love and unity that comes about by distinctness of character.

"I suppose your Congress calls together," said an orthodox friend, "a queer lot of shoot-offs." "Bless your heart," I said, "you never saw so many barrels of salt in your life in convention; but then you never saw so much love and good-will. Each man has views of his own and ideas of his own, and he has a vim of his own. So have elm and hickory and oak and iron and walnut; but they make a more harmonious, munified, solidified, permanent structure than basswood and poplar." And this I take it is the solution of the whole matter. We are coming to an age when we can be very happy to let others think, see, feel, act, according each to his own reason. What a grand world it will be when all are Jesus Christs—that greatest non-conformist the world had ever seen. We emphasize too much the love of Christ. He had a deal of salt.

E. P. P.

It is an old and suggestive legend, or bit of real history, possibly the latter, that a Sir Knight and a Saracen in the crusading era met by chance and said their prayers together, in two tongues but in one spirit, and at once pledged each other to amity and refused thenceforth to draw their swords. Well might Christian and Moham-medan, meeting thus in this deeper unity, agree to clasp each other as brothers and to forget superficial hostilities. The oneness of prayer is the most essential accord permitted to man, and nothing should sunder the bond. Thus in their spirituality will the sects of Christendom lose their bigotry and hatred and become beautifully and nobly one. Thus will the broken body of Christ, which is the church, be restored, and the rent robe be made once more seamless.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

A Message to the Churchless.

SERMON PREACHED BEFORE THE LIBERAL CONGRESS OF RELIGION IN PLYMOUTH CHURCH, INDIANAPOLIS, NOV. 17, 1896, BY REV. PHILIP S. MOXOM.

"Let us consider one another to provoke unto love and good works; not forsaking the assembling of ourselves together."—Hebrew X; 24; 25.

We have heard much, during the last twenty years, of the "Unchurched Masses,"—the considerable number of people who are neglected by the church, and the smaller number of those who have been excluded by the church from its fellowship and its work. Here, of course, I use the word "church" in its somewhat vague but commonly recognized sense of all the churches of every denomination. Many of the ordinary generalizations in which the term is used in this sense are defective, being false in particulars, while true in the main. For example, the church, as a whole, undoubtedly does neglect some portion of the population in this country, while some churches neglect nobody within the reach of their influence and ministry; on the other hand, the church, as a whole, excludes nobody, while some churches exclude individuals, if not classes, from their communion.

In this matter of the attitude of the church toward the entire community, it is fair to say that there has been a noteworthy change in recent years. Never, perhaps, in the history of our country, has the church so diligently and so earnestly sought to minister to all the people as to-day, and never has there been so little ecclesiastical exclusiveness as now. It is easy to be critical, and to the critically disposed mind it is easy to be cynical; but the truth is that, as a whole, the Christian churches of America are more rigorous and various in their ministry, and more hospitable in their spirit, toward all classes of society than at any previous time, since the Puritans sailed to Massachusetts Bay.

Credo have broadened, and sympathies have broadened faster than creeds. Doctrinal tests of membership have been reduced and softened, on every hand, and in many cases have entirely disappeared. There are very few serious men and women to-day who cannot find a sympathetic atmosphere in some Christian church. It is still true, however, that some people are neglected, and, if we consider only certain churches, it is still true that some people are excluded. There is yet wide room for reform and expansion in the church as a whole if it would fulfill its entire mission to the people.

But, it is my purpose, at the present time, to speak to a class of people who properly may be called, not the "unchurched," but the "churchless"—to those who are outside of all churches, not because they are neglected, nor because they are excluded, but because they exclude themselves. Of these, some exclude themselves because they are in intellectual disagreement with the religious tenets of every Christian church with which they are acquainted, or they are out of sympathy with their ecclesiastical order and ritual. Others exclude themselves because they are ignorant of the interior conditions, and misunderstand the temper and aims of the church of to-day. Years ago they revolted from the church of their fathers, on account of changes in their own religious convictions, and, living apart from the church for a long time, they are unaware that a process of vital growth has been going on in its ministry, and unwittingly they ascribe to the church doctrines and sentiments which have become obsolete. Some of these revolvers, if they would make a practical investigation, would find that the church, which they misunderstand, has long passed them in the path of progress. They, and not the church, are laggards and conservatives. Every progressive minister finds examples of this class in his own community. Often critics of the church would do well to acquaint themselves with contemporaneous facts, for the forward movement of general Christian thought has left them in a position as ludicrous as it is mistaken.

There are still others, who are self-excluded from the church, simply because they have no sympathy with religion, or spiritual interests of any sort. Absorbed in material pursuits or sensuous pleasures, many of them have sunk into spiritual paralysis, if, indeed, they have not reached the stage of spiritual atrophy.

My message now is to men and women who think, who appreciate the immense moral significance of life, and who are susceptible and more or less responsive to spiritual influences. There is a large number (one at least in every community) of men and women, who believe in "a power,

not ourselves, that makes for righteousness," who cherish a moral ideal of life, who judge truth of character as well as of thought, and, who are capable both of receiving and of giving religious sympathy. With needs and capacities that should ally them religiously with their fellows, they are living more or less isolated lives, impoverished in experience and shorn of a large part of their finest power through their failure to realize the necessity of the social religious life for the fulfillment of the individual religious life.

These people are essentially religious because they cherish belief in righteousness and love for their fellow men. Whenever these elements exist in a man's heart, though he may be agnostic or even atheistic in theory, he has in him the germs of religion—of faith in God, and of the aspiration for holiness; in a word, the instinct for worship and the capacity for spiritual service. It is a universal principle that "with the heart man believeth unto righteousness."

Now, such people as I have described need the atmosphere and ministry of religious association, that is, a church, for the development of their own highest life. No man can live alone. We may speculate as we please, we cannot avoid the truth wrought into our very constitution, that we need one another. Every man finds himself at his best in his fellow. Thought, in order to attain its full growth, must feel the stimulating and corrective force of other thought. The powers of the human personality find not only their sphere, but also their educative discipline and much of their nutriment in the realm of companionship, human and divine. Such people need association also for the realization and fulfillment of their service to society. No man can work effectively alone. He cannot work at all for the good of men without some sympathetic contact with them. But he needs more than contact, he needs to multiply himself into the composite life of sympathetic co-workers; he must receive as well as give; he must receive in order that he may give. A man may fight as an Ishmaelite; he cannot, as an Ishmaelite effectively serve his kind. By self-isolation, he becomes an egotist, and egotism builds an impassable barrier between him and his fellow men. We best serve by losing self in the larger life of the kindred and coöperant society, and through such loss of self we find ourselves exalted to a higher plane of thought and feeling and power.

There is a deep reason, therefore, for the existence of the church, not only historical, but also rational and spiritual. It is rooted deep in human nature; it at once expresses and ministers to a need of the human heart that increases rather than diminishes with the normal growth of man. It is not more true of the best servant of his kind that "himself from God, he could not free," than it is true that himself from man he cannot free.

In the evolution of man true society is a late result. It is only by the highest elements and interests of our life that society is compacted into a vital body. Selfishness may aggregate individuals into a mass for self-defense, or the promotion of material ends, but the same force also disintegrates the mass. Moral sympathies and forces interweave individual lives into a common life. The spiritual solidarity of the race is realized only through love. Says Martineau, "Society becomes possible only through religion. Men might be gregarious without it, but not social. Instinct, which unites them in detail, prevents their wider combination." Martineau's contention is sound. In his religion, man expresses the highest which he has attained—the perception of God as the Sovereign Good; and men come to a new sense of unity in the consciousness of that Being from whom their own being takes its rise. The perception of God is far more than a merely intellectual perception, it is moral and spiritual, and involves the activity of the highest affections. Religion appeals to that which is essential in human nature, and, as it grows more spiritual, more and more possesses and qualifies the whole man, and more and more it discloses the kinship of man with his fellow. The ultimate bond of unity in the human race is not physical nor even psychical, but spiritual; it is the immanent and transcendent God. I quote again from Martineau: "Intellect affords light to show the elements of union, but no heat to give them crystalline form. Self-will is prevaillingly a repulsive power, and often disintegrates the most solid of human masses. Even the moral sentiment so far as it recognizes men as supreme, and simply tries to make a prudent adjustment of his vehement forces, can produce among a multitude only an instable equilibrium, liable every moment to be subverted by the ever-shifting gravitation of the passions. Some sense of a divine presence, some consciousness of a higher law, some pressure of a solemn necessity, will be found to have preceded the organization of every human community, and to have gone out and perished before its death."

The church is the expression and result of the socializing force of religion; hence, as long as man is religious so long will the church exist, and, the more purely and deeply religious men become, the more surely will they

grow incorporate in the church. In a sense, worship isolates the soul. Prayer has been defined as "the flight of the lonely soul to the only God," but, in a wider sense, worship draws souls together out of their spiritual isolation. It awakens and diffuses the deepest sympathies, and creates a fellowship closer than that established by any ties of kinship. Indeed, in true worship, man's strongest ties of kinship with his fellow man appear and exert their unifying power. Only in the Fatherhood of God is the brotherhood of man fully realized.

There is a profound truth in the idea that the church is the organ of the divine spirit. God reveals and fulfills himself, not merely in the individual soul, but in mankind. There is truth even in the doctrine of the spiritual efficacy of sacraments. These are symbols in the common participation in which men express their common participation in the life of the spirit. The individual sinks in the life,—the need, the aspiration, the emotion, the spiritual consciousness,—of the whole. So true is this that everywhere it is instinctively recognized in the spontaneous action of the people. Individualism nowhere finds its limits so surely and so quickly as in religion. Martineau has truly said that "the scruples of the few who have objected to social piety, have met with no response; they are justly regarded as the eccentrics of a stiff and petty rationalism, that will not stir without a literal precept, and trusts any logical finger-post (possibly set the wrong way by the humor of some sophistry), rather than the cardinal guidance of those high affections which are in truth the imperishable lights of heaven."

The church, then, which is but the specific name by which an association for the expression and nurture of religion is designated, embodies a radical instinct, and results from a radical tendency of human nature. It is no more artificial than commercial or political association. Indeed, it is less artificial than these, expressing a deeper and more spontaneous impulse of the heart. It ministers to an elemental and persistent human need. The unitive bond of the church is not primarily nor mainly intellectual. The church is not a society for the prosecution of theological inquiry or the unification and promulgation of theological opinions. The immense intellectual activity aroused in the Christian church by the revival of learning, in the 15th century, which produced the Reformation of the 16th century, gave a strong intellectual cast to Protestantism, and the predominant place of creed in Protestant church-life from that time down to the present, has created a disposition to estimate the church mainly from the intellectual point of view. But the force of pure intellect is more often divisive than unitive. Difference of individuality appear more quickly and clearly in the operations of thought, than in the activities of the heart. Witness the enormous multiplication of Protestant sects, which have divided almost entirely along the lines of theory. Below the surface of life there is a closer unity among men than appears on the surface. As a matter of fact, there are few churches in which there are not numberless diversities of theological opinion. Trust in God and love for man draw and hold men together in a common life and endeavor, in spite of intellectual differences.

There are two main unifying elements in the church as a whole which are slowly but surely overcoming the divisive force of speculative thought. These are worship and work,—the aspiration after God and the endeavor after the spiritualization of life. The first includes the expression and cultivation of the religious nature; the second includes the development and direction of moral energies. Whether we define the church from the point of view of its origin in the characteristics and necessities of human nature, or from the point of view of the teaching and influence of Jesus Christ, we must reach this fundamental conclusion. These are the two springs of the church's life, the two inseparable objects of its endeavor: God and man—aspiration toward the divine love and truth and holiness, and sympathy and the impulse of service toward humanity.

Many men are kept out of the church by an intellectual attitude or habit that they mistake for breadth. Their sympathy and tolerance extend in only one direction, and that direction is determined by their intellectual tastes. They revolt from dogma; they cannot endure ritual; they are unable to understand a religious life which incorporates ideas that to them are baseless or erroneous. They deny all creeds, and unconsciously make a creed of their very denial. Claiming the widest intellectual outlook, they are guilty of intellectual narrowness by their failure to understand and appreciate another man's point of view.

The really broad man can sympathize with the Calvinist as well as with the agnostic. The true intellectual breadth comprehends the element of reasonableness that exists in the narrowest creed. And still more inconsistent with real breadth is the delimitation of sympathy by purely intellectual lines. The really broad man cannot only appreciate the truth in the narrow man's theology, but he can

also sympathize with the narrow man's best aims and endeavors, and can unite with men of all forms of serious religious purpose in the prosecution of moral enterprises. Just here is the chief weakness and defect of many of the churchless. Emancipated in thought from the dogmas that have ruled and still rule the larger part of Christendom, they are not emancipated from that narrowness of heart which prevents true liberality. Professing to be liberal, they are themselves wanting in liberality toward those whom they, rightly enough often, define as the illiberal. This fact, too common to be disputed, explains the other fact, equally indisputable, that the majority of liberal men and women are to be found to-day in churches that generically are usually classed as illiberal. It is a blessed thing to be emancipated from narrow creeds; it is lamentable when this emancipation becomes but a new form of bondage. The Protestants of the Protestants, as many of the churchless are, unconsciously, and perhaps involuntarily, illustrate the evils of an added sect, without having any of the advantages of a sect, for they are without coherence among themselves, and are therefore ineffective in promoting the religious advancement of the community.

It is well to look the truth squarely in the face. Union is an immeasurably greater power for human good than isolation. Sympathy is far more promotive of the discovery of truth than antipathy. Wideness of intellect without largeness of heart is breadth without depth. The rich and powerful literature of the world comes from minds that have profoundness and amplitude of human love, as well as loftiness and range of mental vision.

Let us return, now, for a few minutes, to a consideration of the two great ends for which the church exists:

1. *The expression and cultivation of the religious nature and life.*

Association for worship, for meditation and communion in a truly religious spirit, and for the expression of spiritual aspiration, clarifies and deepens our sense of God. In the Parliament of Religions, in Chicago, in 1893, at the opening of each morning's session, men of all religions, after some moments of silent worship, united in the Lord's Prayer. No religious man who shared in that service failed to receive, or can ever forget, the thrill of emotion and the exaltation of spiritual consciousness which came to him through the realization of a universal human fellowship in the presence of the Infinite God. Where a positive belief in God already exists in the heart, the beneficial effects of social worship are immediately apparent. Prayer and praise at once unite and elevate the worshipers. But even where there is no positive, at least no clearly defined belief in God, but only a religious susceptibility toward an unknown "power that makes for righteousness," association in meditative religious thought is promotive of deeper spiritual perceptions and of emotions that impel one toward truth and goodness. The sense of a common dependence on a higher and greater life than man's; the perception of common experiences of desire and weakness, of sin and sorrow, of hope and endeavor; the heightened feeling of the mystery and solemnity of life, the august sovereignty of moral law, and the responsibility of the soul,—all those verities of the spiritual life, the dawning of which on the mind of man has marked his sure progress upward from the plane of the bestial,—combine to develop the religious nature and to broaden and refine the character.

When fellowship in the exercise of worship and religious meditation becomes also communion in the expression of religious thought and feeling to one another, a fine and enriching ministry is realized. Each individual receives help from the whole body, and each, in turn, gives help. The witness of other men's faith strengthens our faith; the instruction instilled from other men's experience increases our wisdom. The pulse of other men's sympathy and love warms and invigorates our hearts, and deepens our sympathy and love toward humanity. We "incite one another to love and good works."

One of the most important features of this mutual ministry, which religious association produces, is the strengthening of the sense of the reality and worth of righteousness. The struggle of the daily life,—the contacts into which it brings us with greed and deception and pettiness, the multifarious injustice and selfishness of society and trade,—breeds in us a corrosive skepticism as to moral values. It depresses our spiritual vitality, blunts our moral perceptions, and lowers the tone of our moral life. The communion of souls in religious thought and activity restores the moral vigor, clears the vision, corrects mistaken judgments, banishes skepticism, and re-establishes the shaken throne of conscience. The "hardness of heart," which the day of conflict has brought, is dissolved in pure and unselfish emotion, and aspiration toward the highest revives.

The need of this ministry of religious association is so common as to be well-nigh universal. Here and there is a rarely strong and self-reliant man or woman, who, apparently, can live on a high plane without it; but most

men and women cannot. And even those who can thus live alone might attain a richer life, and certainly would give a richer ministry to society by joining in religious fellowship with the men and women among whom they live.

2. The second great end for which a church exists is: *The development and direction of moral energy.*

The cultivation of the highest reaches its continuous fulfillment in the diffusion of the best. The nurture of the heart in religion properly issues in the dissemination of truth, the promotion of virtue, and the illustration of charity in the community. The twin word of culture is *service*. Religious association develops impulses toward the moral service of society in the broadest sense, and it concentrates and increases power for such service. *Workship* precedes and inspires *work*.

In every community there is vast need of that service in which moral energy is directed to the mitigation of distress, the overthrow or abatement of evil, and the conservation and development of good. How wide and various is the field for the moral reformer. There are ignorant and incompetent to be taught; poor to be housed, fed and clothed; sick to be healed; sorrowful to be comforted; and vicious to be reformed. There are public evils, such as intemperance and licentiousness, to be overcome. There are political evils to be abolished, administrative blunders to be corrected, and defects in public sanitation to be remedied. There are ideas and customs in commerce and industry to be changed and humanized. There is the whole level of life to be lifted. There is work for every willing hand. There is need of all the intelligent force which can be generated and put in operation.

To such enterprise as this the true religious life inevitably moves, and such enterprise rational religious association certainly promotes. *Feeling* the brotherhood of man, in the experience of religious fellowship, we are impelled to seek its realization in society. As our love for man is quickened, at the same time our sense of moral responsibility is sharpened. Thus, we are urged out of selfish tempers and habits into the disposition and endeavor to serve society in the best ways.

No one within the church entirely escapes the enticement or sting of the corporate benevolent impulse. The strong carry the weak and the reluctant with them, to such an extent at least that, if not all are engaged in moral enterprise, many more are drawn into the movement than would be possible without the power of the fellowship which the church establishes; and the energy of each is developed by the force which sympathetic union generates. Ten men, in union, represent not the sum, but the product of their individual energies; they are not added to, but multiplied into, one another.

All this that I have said is true, irrespective of the special religious tenets which may be the formal and superficial bond of the association, be they Unitarian or Trinitarian, Progressive or Conservative. Human nature is fundamentally the same everywhere, and acts under the same laws and through the same elemental sympathies. Moral thought and moral purpose everywhere become an hundred fold more effective through association. A church is a concentration of religious and moral energy, and its product is higher culture and more efficient service.

By the organization of churches for the culture of the spiritual life and the development and direction of moral energy, we create organisms for the life and work of the divine spirit among men.

Illustrations of my thought may be found on every hand. Here, for example, is a little Methodist or Baptist church. It may be narrow in creed, superstitious in faith and wanting in the graces and susceptibilities of intellectual culture. But it is *alive*; it is earnest; it has love for God and man; and it has enthusiasm. Study its life and work. Here and there men are repelled by its crudeness and narrowness of religious expression, but its life lays hold of the community, and the moral life of the community is quickened. Vicious men are reformed; sorrowing women are comforted; neglected children are taught and clothed and fed, and loved into brightness and hope; the sick are visited and nursed; the lonely are cheered; and life is lifted to a new level. Compare this little church with another company of men and women who might be gathered together in the same city. These are refined and cultivated and intellectual; they have delicate tastes and high standards both of thought and conduct; but, as far as religious feeling and interest are concerned, they are separated from their fellow men by their repulsions, instead of being united with them by their sympathies. Each one is living a life of intelligence and refinement, but few of them are absorbingly engaged in any great endeavor for the salvation of society, and those who are so engaged are shorn of a large part of their power by want of sympathetic and enthusiastic co-operation.

What must be an unprejudiced judgment upon the moral efficiency in society of the two groups,—the one compacted

into an organic religious life, the other separated, unrelated, with no energy of corporate life, and no efficiency greater than that of each isolated personality?

I cite extreme cases, but the truth is apparent to every seriously observant and reflecting mind. It is easy to criticize the little Methodist Church,—to find fault with its creed, its methods and its manners. But criticism is poor business, unless it be "by creation." No church is ideal; it is human; and everything human is faulty from the ideal point of view. But it is only through the defective real that we shall at last reach the perfect ideal.

There is a subtle selfishness and Pharisaism among "the churchless." It is a mistake to suppose that all the Pharisees are in the visible church, quite as much as to suppose that all the saints are in the visible church.

Criticism sometimes goes so far as to oppose all churches. Listen to the testimony of that apostolic man, James Freeman Clarke: "It is a great mistake to suppose that we can dispense with churches. You cannot overthrow the churches, not the weakest of them, by any agency you can use; for all came up to meet and supply a want of the human soul. They are built on that rock. What will you put in their place? A lyceum? A debating society? A reform club? What are you to say to the souls of men, hungering and thirsting for God? * * * No; the church is not to be destroyed; it is to be renewed with a deeper and fuller life. We want a better church, no doubt, one more free in its thought, more active in its charity, with more of brotherhood in it. * * * Better church, no doubt, is needed; but we want the churches fulfilled, not destroyed."

But it is not to the critical and cynical that I speak now; it is to the high-minded, sincere, but unrelated, unorganized people, who are now outside of all churches, but whose deepest sympathies, if they had free scope, relate them to all churches that are uplifting human life, that would, at least, draw them together in a fellowship of religious thought and moral service which would both increase their happiness and multiply many times their power for good in society.

I plead for the organization of moral forces, and for the utilization of now idle power. I plead for largeness of sympathy with humankind, which must include sympathy with their elemental religious needs and aspirations. I plead for enthusiasm, such enthusiasm as can come only from faith and love, but which has its beginning in the search for God and the endeavor toward the service of humanity's deepest needs. "A half-hearted religion," said Hatch, "is but a ragged surplice huddled round the skeleton of unbelief." A half-hearted ethic has not even the ragged surplice to hide its skeleton.

I would that men and women who believe, or even desire anything that will sweeten and elevate human life and minister to the human soul, as it goes on its darkling way through the world, might see the beauty and feel the power of real fellowship, and come together with others of their own mind, and find at once the culture and the efficiency in serving mankind which are attained most fully in the church, in the true spiritual "communion of the saints." A church may have no name that would classify it with any existing sect, but it may have a body that will be an organ of the divine spirit and a life that will beautify the world.

"Having thus chosen our course, without guile and with pure purpose, let us renew our trust in God, and go forward without fear and with manly hearts."—*Abraham Lincoln*.

"If this country cannot be saved without giving up the principle of liberty, I was about to say I would rather be assassinated on this spot than surrender it."—*Abraham Lincoln*.

"The most persistent force in history has been the constant aspiration for higher things, for truer lives and for better opportunities, which in widely differing form, has kept beating against existing conditions. Socrates wrangled with the idlers who thronged the streets of Athens, to teach them the supreme value of wisdom; and that voice, so harsh and dissonant to them, has filled the centuries with music. Savonarola, Luther, the Puritans and the Abolitionists stood for truths, which, in their day, were as gall and wormwood, but which time has touched and made sweet and precious. Every heart that spends its force in the struggle for the things that make for righteousness, counts for something in the great sum of human effort. If we but strike the keys aright, we may always hear the majestic organ strain that gladdened the soul of sad Abt Vogler in Browning's noble poem."

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Just in proportion as self-seeking dies, life begins.

The dead self is the only life-bearer.

MON.—We cannot work for the temporary and get the permanent.

TUES.—The habit of charitable judgment of others is a source of personal blessedness.

WED.—Consecration brings with it insight.

THURS.—Activity without reflection loses its grasp; meditation without action sinks into a dream.

FRI.—Each human life is a transmitter. The worth of life is in its transmissive capacity.

SAT.—The poor in spirit are not the poor-spirited. They are simply the teachable.

—Francis G. Peabody.

Young Night Thoughts.

All night long and every night,
When my mamma puts out the light,
I see the people marching by,
As plain as day, before my eye.
Armies and emperors and kings,
All carrying different kinds of things,
And marching in so grand a way,
You never saw the like by day.

So fine a show was never seen
At the great circus on the green;
For every kind of beast and man
Is marching in that caravan.
At first they move a little slow,
But still the faster on they go,
And still beside them close I keep
Until we reach the town of Sleep.

—Robert Louis Stevenson.

II. Nuseries for Baby Bugs.

There is a little beetle mother who makes a pretty green tent for her baby. She makes it of a leaf, which she leaves hanging to the tree, so that every breeze will rock the cradle. And that baby eats its own tent up.

How do you suppose a little beetle would go to work to roll up a leaf ever so much larger than itself? It is a wonderful operation, and I'll tell you how it is. First she gnaws through the thick veins of the leaf in a good many places, so that it will be easy to roll. Then she fastens a row of threads, which she spins from her own body, from one side to the other.

These threads, which are really ropes, to her, she tightens, one by one, by pulling them with her feet. As she draws one a little nearer, she spins a shorter rope to hold it there. So she goes on shortening them more and more, till she draws it completely over, where she wants it.

Men, with all their wisdom, could find no better way to do that job than the humble little beetle takes.

If you ever notice leaves, and I hope you do, for they're exquisitely beautiful, you have perhaps occasionally seen one with white, zigzag paths all over it. That is made by the tiny grub of a little moth. It is too dainty to eat the skin of a leaf—you know leaves have skins, don't you?—so it eats its way through the green part of the leaf. You can generally find the little miner curled up at the end of his long white path. But you'll have to look very sharp, for he's almost too little to see.

All the mothers I have told you about only take care of their own babies. How much more wonderful are the ways of tame bees, and ants, who actually live in families, build immense houses, and devote their lives to bringing up the babies of all.

Wise men have spent lives in studying about them, and whole books have been written about each of them. It would take me a week to tell you all about them.

—Olive Thorne.

Saturday Evening Talks.

AT ALL SOULS CHURCH, CHICAGO.

REPORTED BY E. H. W.

*There is an instinct in the human heart
Which makes that all the fables it hath coined
Point surely to the hidden springs of truth.*

Lowell.

VIII. How Communities Began.

In the fifth chapter of Genesis we come upon a genealogical tree which records the generations from Adam to Noah. In the eleventh chapter we have a concise and careful narrative which attempts to account for Abraham and puts him in possession of the land from which the Jews were to spring.

The writer of this account displays a national, or rather a tribal bias. He brings the lines of descent from Noah to a focus in Abraham, from whom they again radiate. It has been long regarded as authentic history, but it will not hold together. Under the light of modern investigation, Abraham, the fabled ancestor of the Jews, disappears from history like Hellen, the storied father of the Greeks, or Brutus, the mythical forefather of the Britons. We have no shadow of evidence anywhere outside of this record of any such longevity as is here claimed for early man. The testimony is all on the other side and the longevity of the race is found to be increasing as the conditions of living become more favorable.

This account was written under the inspiration of a clannish religion, a pretentious priesthood, from the standpoint of one, perhaps sincere, but ignorant and consequently bigoted, who was persuaded that this people was the only chosen people of God and so must have a worthy pedigree. It is supposed by many to have been written by Moses, but it was not projected until long after the time usually given to the Hebrew law-giver. It is certainly not a family tree but may be a tribal tree, a poetic impersonation of ethnology. The name of Jacob meant supplanter; the three sons of Noah received appellations which fitted the owners far too well to allow the possibility that they represented any but mythical characters. In our attempts to read back into this fancied genealogy, we find all and more than the writers knew of ethnological history.

These accounts assume that all race development has been through the patriarchal family. In the Bible, this was the earliest social system. Anthropology, on the other hand, teaches that the reverse is true, and that the matriarchal plan is older than the patriarchal. Students of race-beginnings find unmistakable traces of a time when there was no permanent tie whatever between man and woman. Then came the condition called polyandry, one wife to many husbands, in which the woman was the head of the family, and lived with her mother and sisters, having several husbands whom she dismissed at pleasure. This matriarchal plan prevailed generally among tribes which lived by hunting, and in which it was therefore necessary for the man to be often away for a longer or a shorter time. When the pastoral period began, and land was staked out for temporary ownership, then the man began to stay at home and protect his family, of which he in his turn became the head. Then several wives to one husband became the rule. The Bible contains no hint of either of the first two conditions. It begins in the heart of polygamy. Like the legends of all primitive people, it is rich in suggestiveness but worthless as a record of facts.

So long as these Hebrew myths were kept on a plane of their own, distinct from the legends of other races, and it was thought impious to question them, thinkers were driven to one of two expedients to explain the longevity of the patriarchs. First it was said that a simple pastoral existence, such as is described in Genesis, would be conducive to long life and that men would for obvious reasons live longer in primitive times when they were not surfeited with the luxuries of civilization. When that explanation broke down, we were told that the Hebrew word translated years, meant only months or some other short measure of time, and a tottering system was temporarily propped up by juggling with words.

It must be a boon to a thinking mind to be freed from the necessity of maintaining a system of doctrines that is forever falling to pieces from its own lack of coherency. It is good to find that we can discuss these questions freely without stultifying our reason on the one hand or jeopardizing religion on the other. For religion is more and more alive as dogmas disappear, and God remains though systems fail, indeed, shines the more clearly through the wrecks of these broken systems.

The Study Table.

Two New Books from the Press of Way & Williams.

The Lucky Number.—Mr. I. K. Friedman has recently put forth a book of short stories called "The Lucky Number," which is the result of a careful study of life in the slums, and the vicious, degraded element of a large city.

The Lucky Number is the name of a popular saloon, whose patrons comprise all sorts of criminal and vicious characters.

Mr. Friedman's style bears the impress of French influence; he is always forceful, dramatic and intense,—though he sometimes draws pictures so horrible and characters so revolting we turn from his pages with a feeling akin to disgust.

"The Monger of Ballads" is a pathetic bit of history and well illustrates the irony of fate. It is the story of a song writer of the slums, who sometimes finds in his environment, inspiration for popular ballads. He is a wretched, besotted creature, who yet has within him something superior to his surroundings, making him capable at times of fine sentiment and tender feeling.

But the people only sing his song—they neither know nor care who wrote it—so the ballad monger continues an outcast, a pauper and a tramp.

In "A Fair Exchange" Mr. Friedman has given his literary powers a wider range. So strong is his desire to impress upon his readers the inevitable hereditary tendency, that he forgets how impossible it would be for a nurse to exchange on mother's child for another, even though the resemblance were "striking," and escape recognition in such exchange.

A child old enough "to sit on the floor and play" has already a marked individuality—a peculiarity of manner and expression which the most careless mother recognizes.

However, Mr. Friedman doubtless knows more about stories than babies, so we will not quarrel with him for neglecting this feature of his education. The story has some fine touches of humor and aptly illustrates the hereditary tendency.

Mr. Friedman's style is well adapted to his subjects; quick, concise and intense, sustaining the interest in the story to its close.

The book has already met with a flattering reception which promises well for the author's success in the realm of a story-teller.

The Real Issue.—A neat little volume of short stories, called "The Real Issue," comes from the pen of William Allen White. "The Real Issue," which opens the book, is essentially a dialogue sketch. It gives exposition to the political markets of our country and shows how statesmanship is merely a purchasable distinction. Though strong and effective, comparing "The Real Issue" with the stories and sketches that follow, we doubt if it deserves the initial position it holds.

Mr. White writes with the freshness, vigor and sincerity of actual experience. His stories read like chapters from human lives, sometimes tragedy, sometimes comedy, but always natural and intensely real.

Throughout the book there is revealed a rare knowledge of human nature—a quick appreciation of the pathos and the humor of human experience. In "The King of Boyville" Mr. White has given the vivid impressions, the exuberant spirits and awkward self-consciousness of the real boy.

We laugh at Piggy Pennington's attempts to demonstrate his tender feeling for the sweet little school girl, his "Heart's Desire," yet while we laugh our sympathies go out to the sturdy little fellow, who, with this ardent boy love, first "sets his foot upon the soil of an unknown country."

"A Story of the Highlands" and "The Home-Coming of Col. Hucks" are good companion pieces.

In the one we have the isolation, monotony and ceaseless toil of too many homes located in the drouth belt of Western Kansas and Nebraska.

In the other the comfortable circumstances,—attained by long years of patient labor and much sacrifice—of the farmer in fertile Eastern Kansas.

In the little story called "That's for Remembrance" Mr. White has set forth the most complex emotions, with an exceeding delicacy of touch. A second wife comes as a bride to the home of her husband and finds a letter from her dead predecessor waiting her coming. The first wife foresaw that her husband would marry again, so in her dying hours pens a letter to him and his bride, which he promises to open only in event of his second marriage.

The situation is a difficult one to portray, but Mr. White proves equal to the test, displaying a fine perceptive power and a nice appreciation of the delicate relations. He possesses the happy faculty of leaving something for our imagination, of conveying his meaning, sometimes, by what he does *not* say.

Mr. White has shown himself a good story-teller—and more, for he has the artist's power to give his characters a harmonious and effective setting.

The book promises a fair future for its author.

M. W. N.

Correspondence.

To the editor of THE NEW UNITY:

Did I not feel that the unfortunate blunders made in printing my review of Mr. Salter's book (partly the result of my own bad writing) had made it all but inevitable that he and others should fail to understand me, I would not ask you to print anything farther from me on the subject; but under the circumstances I feel that I ought to say a word in reply to the author's courteous protest.

First let me say that I heartily agree with Mr. Salter that we must depart from individualistic conceptions to get a satisfactory justification of the state; and I would add that we must depart from such conceptions to get a satisfactory theory of human life at all.

My first point of criticism was not directed against Mr. Salter's immediate conclusion, but was intended to suggest that the ground of the conclusion was not essentially different in nature from that upon which Mr. Spencer based his conclusions. In the absence of protection to the life and property of members *within* the social group, there would also be "risk of bringing ruin to the group to which they belong."

I do not for an instant deny the practical difference between government, in the ordinary sense, with its great coercive power, and private voluntary co-operative associations, with their relatively slight coercive powers. Indeed, I believe that that which is originally a quantitative difference may go so far as to involve a qualitative difference. Nevertheless I feel bound to deny the fundamental difference which Mr. Salter seems to assert between governments and private associations. The fact which Mr. Salter alleges as to governments,—that "I am virtually forced to live here (or, if I go elsewhere, in societies that are similarly policed)"—has its parallel in the case of private business associations. I am often virtually forced either to deal with a certain one of these or with some other insisting upon similar rules for the conduct of its business. Theoretically it may be possible for me to produce for myself, by some primitive and laborious process, a substitute for the desired good, and thus avoid the necessity of compliance with the rules of this private business association. But it is equally possible, theoretically, for me to avoid my obligation to the civilized state in which I was born by betaking myself beyond the boundary of civilization, and living like a wild man of the woods with only savage neighbors. It is doubtless true, however, that when we go into exile we generally prefer to go to "societies that are similarly policed,"—that is to say, to states the civilization and customs of which are similar to our own.

FREDERIC W. SANDERS.

University of Chicago, Nov. 22, 1896.

A 16-page
Weekly.

THE NEW UNITY

\$2.00 per
Annum.

...PUBLISHED FOR...
UNITY PUBLISHING COMPANY,

—BY—
WAY & WILLIAMS, SUITE 1649-50-51 THE MONADNOCK,
CHICAGO.

EDITORIAL MANAGEMENT.

Named by the Executive Committee of the American Congress of Liberal Religious Societies and approved by the Directors of the Unity Publishing Company.

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Discontinuances.—Subscribers wishing THE NEW UNITY stopped at the expiration of their subscriptions should notify us to that effect; otherwise we shall consider it their wish to have it continued.

Changes of Address.—When a change of address is desired, both the new and the old address must be given and notice sent one week before the change is desired.

All Letters concerning the Publishers' Department should be addressed to WAY & WILLIAMS, The Monadnock, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

*"The World is my Country; To do
good is my Religion."*

EDITORIAL WANDERINGS.—Since the Indianapolis Congress the editor of THE NEW UNITY has been overwhelmed with calls to speak in the interest of the ideas to which this paper is devoted. From Maryland to Iowa has come the cry, "Come over and help us." Among the inquiries, the solicitations for fellowship and work we are in receipt of letters from two Episcopalian ministers, three or four Congregationalists, three Universalists and four or five Unitarians. Although our stenographer is at work incessantly, it is impossible for us to keep up with our correspondence, and we hereby crave their indulgence, much less answer all the calls upon our time out of our city. But as it is we have been able to find large audiences waiting us in several places. Whatever the occasion, the accents of the undogmatic religion, the non-creedal fellowship, the prophetic call for a church of the people and for the people is, we trust, expressed or implied, and always and everywhere the response is the same. Since the Indianapolis Congress the editor has met again the teachers of East Chicago, who, under the township superintendency which obtains in Indiana, are gathered one Saturday afternoon in the month to study the inner spirit of literature. The last time, Browning's "Caliban" and "Saul" were interpreted. The course on "Prophets of Modern Literature" has been completed at Clinton, Ia. Here, throughout election excitements and financial depressions, an audience of upward of three hundred and fifty people, representing all churches, professions and ages, have rallied around the standards of culture, the inspirations of poetry. At Millard Avenue, a suburban station of Chicago, in the Congregational Church, the better life of that town and adjoining suburbs gathered to hear "The Story of a Day in Glastonbury." On Sunday evening, December 6, the Universalist Church of Stewart Avenue (Mr. White's) was filled to listen to the same story. On Wednesday, the 9th, the E. E. Kenyon Club of Minneapolis, a woman's study club named after Minneapolis' venerable teacher of girls, gathered a great audience at ten o'clock in the morning, in Mr. Simmons' church, to listen to the lecture on "George Elliot," a fitting theme for that place, which

echoes the clear thought and high scholarship of Mr. Simmons every Sunday to a grateful and appreciative people. Last Sunday night, a one hundred and twenty miles ride after the morning service brought the editor into the Independent Congregational Church of Battle Creek. The preliminary services had already been conducted by Mr. Horner, and a houseful of people listened to the story of "The Parliament of Religions and What Next." A midnight train brought the editor home, and at 8 a. m. on Monday the preacher and lecturer steps aside and the editor is in his sanctum.

STERLING, ILL.—The People's Church of the city was formally opened October 4, after nearly a year's cessation on account of the accident to its minister, Rev. Seward Baker. The opening services were conducted by Rev. A. W. Gould, the western secretary, who was greeted with good audiences. Since then Mr. Baker has conducted services with good success. On October 18 Mr. Baker exchanged with Rev. W. E. Leavitt, the minister of the Universalist church of Morrison, Ill. The two ministers and their congregations are closely connected in friendship and fellowship. The Sterling church was given great encouragement and much benefit was received through the State Unitarian Conference, which was held here November 9, 10 and 11. The annual sermon was preached by Rev. J. Vila Blake, Chicago, and a second sermon was given by Rev. S. M. Crothers of Cambridge, Mass. Other addresses and papers were given by Rev. C. F. Elliott, B. R. Bulkeley, A. W. Gould, L. J. Duncan, G. H. Putnam, Howard Udell, J. W. Bidwell, G. B. Penney and S. M. Hunter. Mr. C. E. Park, Mr. B. R. Waldo, Mr. Albert Schelble and Mrs. Bella Dimick also gave addresses. The ladies' society of the church has done much to keep the church society together during the long disability of its minister. It meets once a week, and, besides being a great financial aid to the church, has engaged in charitable work. It recently sent a box of clothing to the Tuskegee Normal School for poor colored children. The society is now engaged in preparing a Christmas entertainment. On Tuesday evening, December 1, the church society held its second annual election, which was accompanied with the first annual supper and banquet. Over one hundred people were present, and besides partaking of a very bountiful supper prepared by the ladies' society, the company was entertained by some dozen speakers,

who responded to previously assigned topics. This was the first occasion of the kind for the church and it was a great success in every way. Once in two weeks the church holds a dime sociable at different homes of the members, which is not only very profitable in a social way, but a great aid financially. Besides the regular Sunday services, and children's Sunday classes, the minister has organized an Emerson class, which meets once in two weeks, with good attendance. The young people are soon to organize a Unity Club, which will take up the study of some line of literature. The church society is weaker financially than it is in numbers, but with a little outside help it expects to weather the financial gale. It is hoped that some scheme may soon be devised whereby a church building can be erected. While having a very cosy hall, yet the interest and usefulness of the society could be greatly enhanced if it had a church home as the center of all its activities. This the society needs if it is to become a permanent institution of usefulness in the city.

WESTERN UNITARIAN SUNDAY SCHOOL SOCIETY.—The monthly directors' meeting, held on December 1, found President Gould back from his circuit of the conferences, the others present being Mrs. Perkins, Miss Lord, Miss Stafford, Mr. Bulkeley and Mr. Schelble. The treasurer reported the receipt of but a single annual membership fee during October, and of a small donation from Mrs. Perkins. The committee on revising the primary class cards illustrating ten "sayings of Jesus" presented some photographs which are to be reproduced in this series of cards as a picture help in impressing the lesson of each saying. In response to an inquiry as to the possibility of transferring a life membership, the directors voted it as their construction of the constitution that no such transfer could be made. The board then adjourned.

ALBERT SCHEIBLE, Secretary.

CHICAGO.—The calendar of the Independent Liberal Church for December is before us. It shows that Mrs. Woolley is working on the proven lines of usefulness and efficiency that make for the truly Open Church. In December she preaches on "The Evolution of a Hero," which is an introduction to a class study on the "Arthurian Legends," on the "Problems of the Unlucky," and "Form and Substance in Religion." On the 16th instant Jenkin

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

SCOTT & BOWNE, New York.

Lloyd Jones lectured before the Young People's Society on "The Story of Taffy," or "The History of the Welsh People," this lecture also being a collateral contribution to the Arthurian studies of the study section of the church.

ST. LOUIS.—An interesting Thanksgiving service was held in the Church of the Unity, in which Rabbi Sale, a Jew, John Snyder, a Unitarian, W. L. Sheldon, of the Ethical Society, and the pastor, Mr. Hosmer, took part. Mr. Sheldon called Thanksgiving the most impressive and heartfelt celebration of the American people. Mr. Snyder called upon the people to be thankful for a democratic form of government where castes did not obtain. Rabbi Sale spoke of the advancement of civilization. These "union" services are hopeful, they are prophetic of the time when the unity will bridge the broad ditch and Orthodox and Heterodox, Trinitarian and Unitarian, will find their common ground and confess it and rejoice therein.

SOUTH DAKOTA.—The tireless missionary, A. A. Roberts, has started on another campaign in this state, and he asks that those who have been sending him papers, etc., for distribution, will hold them for the present until his future address is announced.

GENEVA, ILL.—Howard Udell, a recent graduate of Meadville, was ordained to the pulpit recently vacated by Mrs. Woolley, on Tuesday evening, December 1. The sermon was preached by Mr. Colledge of Aurora; the ordaining act was done by a layman, C. E. Mann, of the board of trustees; the right hand of fellowship was extended by Mr. Bulkeley; Mr. Johannot of Oak Park charged the minister, and Mrs. Woolley once more told the people their duties. The following original hymn by the minister's wife, Lillian Hiller Udell, was sung:

Angel of truth, our souls' deep prayer ascending,
Pleads for thy guidance on life's troubled way.
Oh! let thy light, our trembling steps attending,
Lead us to mount some loftier height each day.

What though the path we tread be dark and lonely;
What though fierce storms assail us as we go;
Fearless our song and glad our hearts, if only
Thy benediction on us thou bestow.

Here in this hour, in holy consecration,
Unto thy shrine, our hearts and lives we bring.

Give us of thy celestial inspiration,
Help us to serve thee, Truth, our Lord and King.

THE NEW UNITY welcomes the new workers in the good old field.

NEW YORK, N. Y., Dec. 5, 1896.

UNITARIANS.—The Rev. George W. Solley, Deerfield, Mass., having satisfied the committee on fellowship of his fitness for the Unitarian ministry, is hereby commended to our ministers and churches. D. M. Wilson, chairman. D. M. Morehouse, secretary.

Grand is the scene, the light, to me—
grand are the sky and stars,
Grand is the earth, and grand are lasting
time and space,
And grand their laws, so multiform, puzzling,
evolutionary;
But grander far the unseen soul of me,
comprehending, endowing all those,
Lighting the light, the sky and stars, delving
the earth, sailing the sea,
(What were all those, indeed, without thee,
unseen soul?—of what amount without thee?)
More evolutionary, vast, puzzling, O my soul!
More multiform far—more lasting thou than they.

—Walt Whitman.

Acknowledgments.

RECEIPTS OF THE LIBERAL CONGRESS OF RELIGION FOR THIRD YEAR, BEGINNING JUNE 1, 1896, TO DEC. 14, 1896:

Amount previously acknowledged.....	\$532.13
Rev. G. B. Buckley, Battle Creek, Mich.....	2.00
Church of the Soul, Chicago.....	10.00
Bernard Cahn, Chicago.....	5.00
A Friend.....	1.00
Rev. Philip S. Moxom, Springfield, Mass.....	5.00
Mrs. Arbeller, Indianapolis, Ind.....	2.00
James A. Stoddard, Chicago.....	5.00
Rev. Carrie W. Brainard, Little Hocking, O.....	1.00
Miss Annie B. Ford, New Harmony, Ind.....	5.00
Sam E. Rauh, Indianapolis, Ind.....	5.00
Edwin S. Brown, Chicago.....	5.00
Rev. Caroline J. Bartlett, Kalamazoo, Mich.....	10.00
Mrs. C. J. Kleinstuck, Kalamazoo, Mich.....	5.00
Mrs. D. D. Streeter, Kalamazoo, Mich.....	5.00
Rev. Isidore Lewinthal, Nashville, Tenn.....	1.00
Mrs. Carrie Hoffman, Freeport, Ill.....	5.00
Mrs. Archibald McArthur, Riverside, Ill.....	5.00
Mrs. Dennis Murphy, Jeffersonville, Ind.....	5.00
Rev. Fred V. Hawley, Brooklyn, Mich.....	5.00
J. S. Grindley, Champaign, Ill.....	5.00
S. C. Mason, Chicago.....	5.00
C. L. Bartlett, Hamilton, Ill.....	5.00
Mrs. Paulina Merritt, Indianapolis, Ind.....	5.00
George Merritt, Indianapolis, Ind.....	5.00
Cash.....	10.00
J. F. Eberhardt, Chicago.....	5.00
Total.....	\$659.13

PLEDGES RECEIVED.

Rev. E. P. Powell, Clinton, N. Y.....	\$ 25.00
Rev. O. P. Moorman, Eaton, O.....	5.00
Miss Helen R. Lang, Indianapolis, Ind.....	5.00
Thos. Nicholson, Chicago.....	5.00
G. A. Wilkinson, Cincinnati, O.....	25.00
Rev. U. S. Milburn, Cincinnati, O.....	5.00
Rev. Erastus B. Cake, Decatur, Ill.....	5.00
Louis J. Livingston, Indianapolis, Ind.....	5.00
Chas. S. Lewis, Indianapolis, Ind.....	5.00
Mrs. John W. Tousley, Indianapolis, Ind.....	5.00
Rev. J. H. Acton, Chicago.....	5.00
Rev. L. Liebman, Hamilton, O.....	5.00
Rev. Morgan Wood, Detroit, Mich.....	5.00
Rev. R. A. White, Chicago.....	5.00
Conrad Witkowski, Chicago.....	5.00
Siegmund Guthmann, Chicago.....	5.00
A. G. Becker, Chicago.....	5.00
H. Felsenthal, Chicago.....	5.00
H. Cohn, Evanston, Ill.....	1.00
Leopold Mayer, Chicago.....	5.00
J. Rosenwald, Chicago.....	5.00
Total pledged.....	\$141.00
Total received.....	659.13

Total..... \$800.13

Old and New.

Habits of Thought.

Habits of thought are formed, like other habits, by frequent repetition of the same thought or train of thoughts, and the dispositions and conduct of men are insensibly controlled by these mental habits. That is the reason for the attempts made by thoughtful parents to instill right principles in the minds of their children. Moral lessons are not given to them to be learned by rote in the hope that the children will become moral by reason of their ability to recite the lesson given them, but in the hope that their habits of thinking may thus be guided in the right direction. One may develop great skill in the hand by constant practice, as, for example, in writing. The process at first is laborious and slow, every stroke of the pen requiring to be considered. But after

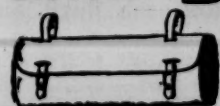
a time greater facility is attained, and ultimately, if there has been sufficient practice, the process of writing becomes automatic. The hand forms the letters without apparent direction the instant the words are suggested to the mind. Something of the same kind takes place with our habits of thought. Those thoughts which are much used come to us freely; they become habitual and color our views of all questions as they arise. They should, therefore, be sound, wholesome, hopeful thoughts, for then they will help to make life pleasant and guide us in the right direction.

Our thoughts are not altogether within the control of the will power, but our habits of thought can be to some extent guided and controlled. Men grow up optimists or pessimists according to their habits of thought, though the original disposition may be due to what is called temperament. It is conceivable, however, that a child taught to look for the bright side of everything, encouraged to seek out beauty in the commonest objects, to look for virtue rather than for vice, to be hopeful always of the triumph of right principles, would grow up with habits of thought of great value to himself and to others. It is not our own happiness alone that is concerned with our habits of thought, but the happiness of those with whom we are associated. A bright, cheery disposition has a wonderful effect in enlivening other people, and in congenial company the action and reaction of such dispositions upon each other develop a high degree of happiness. When manhood or womanhood has been reached habits of thought have become tolerably well fixed, but even then something may be done to correct a bad disposition. If one, for example, who is disposed to complain and take a gloomy view of life will persistently try to find some agreeable view, he will find his thoughts turning more and more easily to the bright side of things and ultimately he may become optimistic. It is quite certain that children can be thus trained to happy or unhappy habits of thought, and that being so trained they become in after life agreeable or disagreeable to themselves and to others.—*Baltimore Sun.*

A Courageous Woman.

There is a lady in New York who has had the courage to work so faithfully for the protection of dumb animals as to be known to the drivers of trucks as "the Seventy-fifth Street Lady." She has made it her business always to prosecute every man she has seen abusing his horse. Recently a wagon belonging to an express company, heavily loaded with trunks, blocked traffic. The driver was beating and kicking the horse when "the Seventy-fifth Street Lady" appeared. She walked through the crowd and rebuked the driver, who answered her with oaths. She immediately left and came back with a policeman. The policeman knew her at once as "the Seventy-fifth

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Street Lady," and thought it would be well for him, no matter what his sympathies were, to carry out the intention of the law. He arrested the driver after "the Seventy-fifth Street Lady" had made one more appeal to him to lighten his wagon. Many women will protest while their emotions are excited against an act of cruelty, but that is only one step, and a comparatively easy one, for, whatever conspicuousness may attend it, the woman who makes herself prominent on the side of mercy is soon swallowed up in the surrounding crowds and forgotten. The difference between the majority of women and "the Seventy-fifth Street Lady" is that "the Seventy-fifth Street Lady" makes it a point to appear in court against the man whose arrest she has caused, but she proves to him that she is not an enemy to man if she is a friend to the brute, for she not infrequently pays the fine when the man is poor and cannot pay it himself. If she has occasion to cause the arrest of this man the second time, she then becomes the embodiment of justice without the element of mercy, and allows him to pay the penalty of his misdeeds. The trouble with most of us is that we lack the courage to compel obedience to the law. Nine-tenths of the discomfort, the abuse of law, and the degradation in city life is due to the lack of courage on the part of those who know that the enforcement of the law would tend to reduce the discomfort and to elevate the citizen and protect the home. Would there were more "Seventy-fifth Street Ladies" whose actions were not the result of suddenly aroused emotion, but of deeply seated principle. Were there more, life in all our large communities would be very much more comfortable than at present.—*The Outlook*

Young Men and Marriage.

Most assuredly the young man who finally chooses his bride without having good reason to be sure that her *temper* is at a rule sweet and equable, is taking a rash step, and one which he may rue through many a bitter year.

"Look you, the gray mare
Is ill to live with when her whinny shrills
From tile to scullery, and her small good-

man
Shrinks in his armchair, while the fires of
Hell

Mix with his hearth."

This, at least, is the recorded experience of three thousand years. "It is better," says the wise king, "to dwell in the corner of the housetop, than with a brawling woman in a wide house;" and "the contentions of a wife are a continuous dropping." Petruccio was profoundly wise in taming his Shrew before he became her victim. Nor is there any real necessity for making a wrong choice by mistake. A young man is supremely foolish if he marries a girl about whom he knows little or nothing. The face may be some index, but it may unconsciously lead to very mistaken conclusions. If, however, a young man has made many opportunities of being in the society of his intended bride before he takes the irrevocable step of binding himself to her in a bond which cannot be dissolved, then he must be more than usually obtuse if, by her bearing to her father and mother, to her brothers and sisters, to her companions, to the old and to the young, he is not very well able to gauge her character. And if he sees that, though she may show herself in the best light to him individually, she reveals a strong undercurrent of selfishness in her character, I should advise him to pause in time. I once knew an eminent person, who was in character a man of singular geniality and buoyancy of spirits, but who, for what reason I never could make out, married a hard, harsh, angular, unattractive wife. What the lady may have been to him I do not know, but certain it is that whereas before his marriage

he had been surrounded by troops of friends, yet after his marriage hardly one of them, much as they continued to love and honor him, ever entered his house. His wife—whether from parsimony or religion turned sour, or inherent "cussedness"—turned the cold shoulder on them, and if they called once they were never encouraged to call again. A wife without sympathy may cost a man the loss of all his friends.—*Dean Farrar.*

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven Catarrh to be a constitutional disease, and, therefore, requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address,

F. J. CHENEY & CO., Toledo, O.
Sold by Druggists, 75c.

Of course the critics have not approved everything that Ian Maclaren has written. The great London physician, for example, who took into his own home the Scotch "servant lassie" he found dying in the hospital, has been pronounced overdrawn. Dr. Watson says he will never dare trust facts again, for the incident was taken from real life. It ought not to have been necessary for him to say that. His character bears the impress of life throughout. Human genius has its limitations. It can paint, or even photograph life, but cannot create it. The other doctor, for example, Dr. MacLure, was a composite, but he lived and he is living all about us now. Ian Maclaren has seen him frequently. The rest of us recognize him when the genius observer points him out. By the way, this criticism of the London doctor suggests a story of two connoisseurs who were observing a stuffed owl in a Chestnut Street window. They were criticising the work of the artist; the pose was unnatural, and so on. Their criticisms, however, were relieved by the owl shifting his poise to the other foot.—*The Commonwealth.*

Off for the East.

Travelers to Buffalo, New York, Philadelphia and other eastern points are waking up to the beauties of a trip over the GRAND TRUNK RAILWAY SYSTEM and LEHIGH VALLEY R. R. Besides the great St. Clair Tunnel, Niagara Falls and Buffalo, the trip includes a day ride through the Lehigh Valley, the Switzerland of America. The train leaving Chicago at 3:02 p. m. daily, is one of the best features of the trip. It is vestibuled throughout, carries Pullman Buffet sleepers and Dining Car; is steam heated, lighted by gas, and the equal of any of the famous trains out of Chicago. Ticket office, 103 Clark Street, L. R. Morrow, City Ticket Agent.

The imputation of inconsistency is one to which every sound politician and every honest thinker must sooner or later subject himself. The foolish and the dead alone never change their opinions.—*James Russell Lowell.*

Death From Use of Tobacco.

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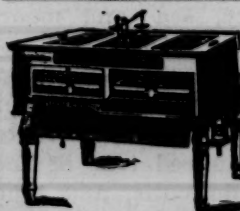
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